

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OCTOBER 8, 1958



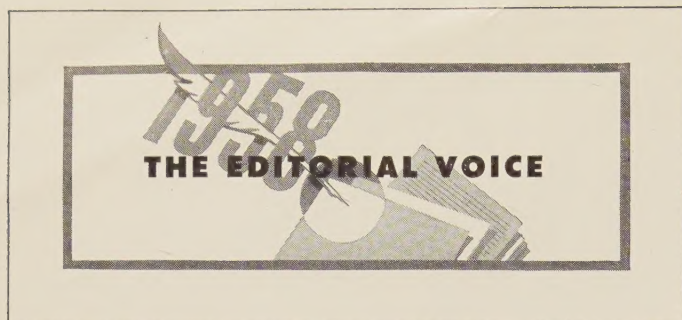
C. WILLIAMS

STATE CAPITOL, DENVER, COLO.

In this issue

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THE TRANSMUTATION OF WEALTH

The Bible has a great deal to say about wealth. Our Lord dealt with the matter forthrightly, as did also Paul and others of the New Testament writers. What they said is on record and is deserving of a more careful study than most Christians give it.

Wealth, of course, may exist in many forms and on a number of levels. A thing may be valuable in itself, or it may be intrinsically worthless but have an arbitrary value attached to it and so become a much sought after treasure among men. It would, for instance, be difficult to conceive of anything less valuable in itself than a cowrie shell, yet by common consent that worthless shell is made to stand for sweet potatoes or pigs, things having actual value for the people who must subsist upon them. And surely no one imagines that a bank note, a money order or a check has any worth apart from that attributed to it by law or custom.

One form of wealth for which little excuse can be found consists of trinkets to which a wholly artificial value has been attached, such as antiques, autographs and first editions. These constitute wealth in the minds of only a relatively few persons, but because most of these are the blasé rich, surfeited with too much of everything, these quaint playthings often sell for fabulous prices.

Another form of wealth is composed of those humble items necessary to human life on earth—grain, oil, vegetables, fruit, wool, water, lumber; and these are not to be despised even by the most heavenly-minded person. They are gifts from God and are to be received with meekness and thanksgiving.

Other finer treasures are those that pertain to our physical constitution, such as health, sight, hearing; treasures of the mind, as freedom, friendship, love, tranquillity; aesthetic treasures, such as music, literature and all things good and beautiful.

Above all these and incomparably greater than any or all of them are those treasures eternal in the heavens of which Christ spoke in His sermon on the mount and which the apostle Peter described as an inheritance incorruptible and undefiled and that fadeth not away. These become more real to us as we move on into conscious union with God, and the lower forms of wealth lose their value correspondingly.

Our Lord identified the highest form of wealth as "the kingdom of God, and his righteousness." This em-

braces about all the redeemed man can desire through all eternal years. Yet there was not in the teachings of Christ any trace of that voluntary pauperism that held earthly goods to be evil. This developed later among the Christian monks and anchorites. It arose from a misunderstanding of our Lord's words or was borrowed from Buddhism. Christ frankly recognized the value of meat and drink and clothing. He called them "all these things," assured His followers that the Father knew they needed them, and promised that He would give them as a bonus to those who sought the higher wealth first (Matt. 6:25-33).

Knowing the tendency of the human heart to become unduly attached to earthly goods, Christ warned against it. The "things" which the Father gives are to be understood as provisional merely and must never be considered our real treasure. The heart always returns to its real treasure, and if a man holds corn to be a real form of wealth his heart will be where his corn is. Many a man has his heart locked up in a bank vault, and many a woman has her heart in her jewel box or stored at the furriers. It is a great moral tragedy when anything as wonderful as the human heart comes to rest on the earth and fails to rise to its own proper place in God and in heaven.

Treasure, incidentally, may be discovered by this four-fold test: (1) It is what we value most. (2) It is what we would hate most to lose. (3) It is what our thoughts turn to most frequently when we are free to think of what we will. (4) It is what affords us the greatest pleasure.

It is one of the glories of the Christian religion that faith and love can transmute lower values into higher ones. Earthly possessions can be turned into heavenly treasures.

It is like this: A twenty-dollar bill, useless in itself, can be transmuted into milk and eggs and fruit to feed hungry children. Physical and mental powers, valuable in themselves, can be transmuted into still higher values, such as a home and an education for a growing family. Human speech, a very gift of God to mankind, can become consolation for the bereaved or hope for the disconsolate, and it can rise higher and break into prayer and praise to the Most High God.

As base a thing as money often is, it yet can be transmuted into everlasting treasure. It can be converted into food for the hungry and clothing for the poor; it can keep a missionary actively winning lost men to the light of the gospel and thus transmute itself into heavenly values.

Any temporal possession can be turned into everlasting wealth. Whatever is given to Christ is immediately touched with immortality. Hosanna to God in the highest!

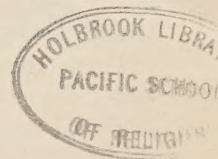


The annual campaign for subscriptions to THE ALLIANCE WITNESS will be held this year October 19 to November 30. Please pray that our ministry will be greatly enlarged through an enlarged subscription list.

Triumph Out of Tragedy

The "day of the Lord," when Christ smites Gentile world dominion,

will be a day of doom for the wicked, but a day of delight and glory for the righteous. Peace will be established forevermore.



By REV. MURRAY W. DOWNEY

SACRED history abundantly testifies to the fact that out of seeming tragedy comes certain triumph. It is when the enemy has come in like a flood that the Spirit of the Lord will lift up a standard against him.

When Israel faced disaster at the hands of the Egyptians at the Red Sea the Lord rebuked the waters, led the people through the depths on dry land and overthrew their foes. When the Assyrian armies flooded the land of Judah and threatened to submerge the last stronghold, Jerusalem, the angel of the Lord went forth and smote 185,000 men, turning tragedy into triumph. When the wicked Haman had completed his evil designs to massacre every Jew throughout the world, then Esther stood in the gap, pleaded for her people and turned near tragedy into triumph.

In each case, whenever the devil began to work, some saint or saints went into action in intercession and that brought God into action in salvation.

The same principle obtained in the New Testament and in the Early Church. The tragedy of the cross is superceded by the triumph of the resurrection. Stephen is martyred but Paul is converted, and Christians go everywhere preaching the Word. James, the brother of John, is slain with the sword. Paul is beheaded. Peter is crucified. And soon the tiny rivulet of martyrs' blood becomes a flowing river. Within three centuries it was estimated that ten million Christians were brutally killed. But the gates of hell could not prevail. The church went on. Amidst fagots and flames and the fury of wild beasts God's people sang their songs of triumph. The

darkness could not extinguish the light. It never can; it never will.

When the Emperor Constantine professed conversion, made Christianity a popular religion and caused persecution to cease, the church lost its savor and became powerless. The result was the dark ages. But the very darkness made some men grope for light. Out of the deep shadows there emerged John Wycliffe, John Huss, Martin Luther, William Tyndale, Bishop Ridley, Hugh Latimer, Thomas Cranmer, John Calvin and Zwingli. Huss was burned, Luther excommunicated. They strangled Tyndale, burned Ridley, Latimer and Cranmer, and slew Zwingli. But the guillotine, the gallows, the flames, the iniquitous inquisition, the rage of Rome and the fury of bloody Queen Mary of English history could not extinguish the gospel glory. Out of tragedy came triumph. Out of the Reformation came the Bible in the vernacular and a missionary movement that spread the gospel to every continent.

Today Communism threatens to drown the world. In thirty-five years a party of 40,000 has grown till it dominates 900 millions of people, one-third of the world's population. The remaining two-thirds of the world is dangerously infiltrated. If it were to increase at the phenomenal pace it has set in the past, it is conceivable that it could deluge the



Mr. Downey is Dean of Canadian Bible College, Regina, Sask., Canada. This is an article calculated to stir Christians so that with renewed zeal they should proclaim Christ to the world. Whether readers will agree with the author's interpretation of prophetic Scriptures or not, they will assent to the validity of his appeal.

whole earth in less than ten years.

But can Communism destroy Christianity? Communism has blown its cold breath upon the church in South Korea. But what has happened? Billy Graham reports that in all his world travels he has never witnessed anything that so resembles apostolic Christianity as the church in South Korea.

It has been said that the only thing we learn from history is that we do not learn from history. Ignoring the experiences of God's people in the past, closing their eyes to the plain pronouncements of prophecy, some sincere students of Scripture seem to be oblivious to the judgment that is hanging over Christendom today. A slushy philosophy of easy escapism from coming tribulation has failed to awaken or alarm a carnal church. The issue is not chronological: it is moral. The indifference, the lukewarmness of laity and clergy, is making judgment not only impending but imperative.

Fundamentally it was sin that destroyed Israel, not Assyria (study Amos). It was the indifference, the obstinacy, the complacency and unbelief of Judah that made Jeremiah weep when she refused to believe his message of doom. With Babylon at her gate, her false prophets were still preaching a false peace.

If the church refuses to repent at this hour, judgment will be God's only alternative. "Judgment *must* begin at the house of God" (1 Pet. 4:17). If God's people in Old Testament times were not exempted from persecution (Heb. 11:33-38); if prophets and apostles were put to the edge of the sword; if the blood of millions of martyrs has been shed down through history, on what

ground can anyone assume that God will do differently now, at the close of the age, from what He has done all through the ages? The atrocities being practiced on saints in lands dominated by anti-Christian governments today are no worse than the killings recorded in the Revelation.

As to the future, it seems that man's day has almost completed its course. Man's day will reach its apex in the great tribulation period when the "man of sin" holds universal sway for a period of three and one-half years (Rev. 13:1-7). "The times of the Gentiles" will have run their course and reached their climax when Christ, the living Stone, smites Gentile world dominion and introduces the new and everlasting day, "the day of the Lord." That day will be a day of doom for the wicked: it will be a day of delight and glory for the righteous (Mal. 4:1-3). Out of tragedy will come triumph! When the kingdom of this world becomes the kingdom of our God and His Christ, our warfare will have been accomplished, our trials will be past and peace will be established forevermore.

Look again at First Thessalonians 4:15-18. This passage abounds with military terms and reveals that Jesus Christ, as King of kings, will return in person to wrest the control of this world from sin and Satan. The

The Morning Shall Awaken

*Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life, is there,
O happy retribution!
Short toil, eternal rest;
For mortals and for sinners
A mansion with the blest!*

*The morning shall awaken,
The shadows flee away,
And each true-hearted servant
Shall shine as doth the day.
There God, our King and portion,
In fullness of His grace,
We then shall see forever,
And worship face to face.*

—BERNARD OF CLUNY.



resultant battle will involve both tragedy and triumph.

Paul refers to Christ's coming by the Greek word *parousia* (verse 15). The word is never used in the plural as though there were more than one coming. Of the twenty-four times the word is used in the New Testament, twenty-two times it is used to refer to Christ's coming. As such it refers to His real, physical presence, His arrival as viewed in contrast to His bodily absence. Adolf Deissmann, in *Light from the Ancient East*, tells us that the word refers to the arrival of a king with troops. The "shout" of verse 16 is, according to Conybeare and Howson, "the shout of war." The presence of Michael, the archangel, suggests war, for he and his angels are warriors (Rev. 12:7). The trumpet too is used for the marshaling of men for war; and "the trump of God" could be used to rally all the hosts of heaven and earth, both angels and men, to the great triumph of the Son of God. There is no mention of the Lord *ascending*, but the "Lord himself shall *descend*." On His descent the dead in Christ will rise and the living will be raptured; together they will meet their Lord "in the air," that is, the atmosphere. The Greek word refers to atmosphere rather than the stratosphere. At the *parousia* of the King the Antichrist or Man of Sin will be destroyed (2 Thess. 2:8).

All of this is in perfect agreement with the coming depicted in Revelation 19:7-16. It is the coming of the King with power and great glory,

with the armies of heaven, to claim His bride, judge His enemies and wrest the control of this world from the beast who will be cast into the lake of fire (Rev. 19:20). And so in that dark hour when tragedy is stalking through the earth, when millions are being martyred (Rev. 6:9-11; 7:9-14; 13:7; 12:11; 20:4) and when it seems to some perhaps that all will be killed (Matt. 24:22) the King will come to reign.

His coming will inaugurate the Day of the Lord. That day will overtake the unenlightened as a "thief in the night," but "children of light" will know when that day is near, even at the doors (Matt. 24:33; 1 Thess. 5:1-9; 2 Thess. 2:1-8). It is ludicrous to try to differentiate between "The day of Christ" and "The day of the Lord." It poses more problems than it solves. Who will attempt to define what is meant by "The day of the Lord Jesus Christ" if a distinction is to be drawn between "The day of Christ" and "The day of the Lord"? Paul had two days in his calendar, "this day" and "that day." May the Lord help us to live *this* day in the light of *that* day.

Revival in our time is not only possible but probable. It seems certain. But it may be very costly. If a witnessing church full of the Spirit of God could evangelize the world in one generation in the first century (Col. 1:23), surely it is possible in this twentieth century. We have yet to see what could happen if one church would get thoroughly right with God and men, repent of its worldiness and carnality, pray till its members were all endued with power from on high and then go forth as expendables, counting not their lives dear unto themselves.

What will the harvest be when the seed is scattered and God pours out His Spirit upon this dry and thirsty world, causing that seed to multiply a hundredfold? "This gospel [and without quibbling, there is only one gospel, Gal. 1:6-9] of the kingdom *shall* be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Then will be the *parousia* (24:3)! Then will be the new day for which all creation waits. ♦ ♦ ♦

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"Nothing to Walk On"—But I Walked

By MRS. SARA JANE CARNS

I ALWAYS knew, intellectually, that Romans 8:28 was a promise to the child of God: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." But within the period of the long illness that kept me bedfast, I became desperate and I learned Romans 8:28 and many other promises with my heart. They alone gave me peace during nine years of illness.

I was born thirty-five years ago in Lancaster, Pennsylvania, but we moved to Clearfield when I was three years old. After many illnesses and repeated attacks of rheumatic fever, I had to leave school at the age of twelve. Medical tests in recent years indicate that I was born with a deformity of the aortic artery. When I was four years old the main valve burst. The doctor told my parents he knew one patient that lived to the age of twenty-one. Naturally they did all they could to protect me and conserve my strength.

I was saved when I was twelve, but I never learned to know the Lord as I did during the past nine and a half years when I was so ill.

In February, 1948, the doctor told my husband I was very ill and I would have to remain inactive the rest of my life, which might be for two, four or six years. All they could do, he said, was to make me as comfortable as possible. I didn't know all the facts, but I was sure of one thing—I was sick! We tried pill after pill, medicine after medicine, and if I found some relief the doctor was elated. However, the effects of each medication would eventually wear off. At first I kept hoping each new prescription would strengthen me so that I could live more normally and move about. When this did not occur, I realized there was only One I could hope in.

My heart was so large it crowded other organs. I had a lump under my left ribs which came from the enlarged heart, and pain in this, as well as chest pains, grew worse with the years. About three years ago the doctor said my heart was so enlarged it was a miracle I was still living. The pounding of my heart shook the bed. Besides all this, I had repeated painful attacks of gallstones, but of course I could not have an operation. The spleen and liver enlarged, one kidney dropped and I experienced much weakness because of a low blood sugar condition. Oedema caused much distress in breathing. Rheumatic fever was chronic with me. I was in and out of the hospital. Finally we used oxygen at home. My back rest had to be up quite high day and night or my body would become numb.

This went on for nine and a half years. I could not give up hope. God had brought me thus far. What did He have in store for me?

As I grew worse another problem arose. It became more difficult to find a suitable person as nurse and housekeeper while my husband, Bob, worked. I wondered, "Is Jesus closing these doors so I'll just have to depend fully on Him?"

Then an evangelist, of whose ministry I had read in *THE ALLIANCE WITNESS*, came to Clearfield. Though I had looked forward to his coming, the first four days he was in town I was too ill to pay much attention. The night before I was anointed I had to have two injections to ease the pain. Yet the peace of God was in my heart. I whispered to Bob, "This is all going to end. Christ paid the price for my healing. We don't have to suffer any longer."

On September 10 I called Rev. E. W. Freeland, our pastor, and said, "I'm ready. Will you please bring the evangelist out before he leaves town and pray for me?" They came right out, and after I was anointed and prayed for we knew the work was done. The evangelist encouraged me to step out by faith; I shouldn't expect God to lift me up out of the bed. I told myself that this time I must get up and go in the strength of the Lord. From the time I was anointed until now those heart pains have been *gone*. The preachers went on to church and Bob helped me into a chair. Praise the Lord, my legs didn't swell or turn purple as they always did if I let my legs hang down.

The evangelist told the people at

Quotes from Our Contemporaries

A call for hazardous witnessing comes from HARRY SMITH in *CBMC Contact*:

"You and I are ambassadors of Christ, and into our hands and into our lives is committed the message of salvation, and we are charged with the responsibility of delivering that message to the world. Why do we neglect to deliver it?"

"One of the reasons we fail is because we fear that the person to whom we deliver the message might react unfavorably and not like us. If you analyze that further, it means that I am more interested in what they think of me than in what they think of my King!"

church he expected me to be in church within two nights. Bob carried me in, I sang every song, literally "drank in" the message and stayed for the altar service. I shook hands with approximately seventy-five people (nearly 400 were present). This was amazing because for years I had not been able to receive visitors. Even my own parents and family couldn't visit long without my experiencing exhaustion and increased pain. I would then have to resort to oxygen and, many times, pain-relieving drugs.

After the service that night the evangelist prayed that I might walk. I had not taken a step for seven years, and the calves of my legs were so painful I could not. However, in a few minutes I stood up—

the pain was gone—my legs would work. I was walking! And all because of God's faithfulness.

Three weeks later I called my doctor and told him I wanted to go to his office to see him. I told him the Lord had healed me in answer to prayer. He was delighted and marveled. He said when I started to walk that night in church, I had *nothing* to walk with. Not having walked for seven years, my leg muscles had turned to flabby tissue. In the natural it would take many rehabilitating exercises to walk. But all things are possible with God.

The Lord Jesus has performed this work. He receives all the praise. One of the verses I stand upon is: "Being confident of this very thing,

that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

July 15, 1958. I am still enjoying the strength of the Lord and in a greater measure than when I wrote the testimony. Since the Lord raised me up ten months ago I have gained twenty-four pounds. As I continue abiding in Him, He gives me strength for the day. The pain and the pressure are gone, plus the many other miseries, and I'm thoroughly enjoying the services regularly in our Alliance church in Clearfield. I am keeping house and cooking the meals, with a woman doing the heavy cleaning every other week. We are indeed happy in the Lord, and grateful for this miracle He continues to perform. ♦ ♦ ♦

World Literature Sunday

October 12, 1958

NO longer are the masses of the world dependent upon an elite few, a snobbish literati. No longer are the masses dependent on those who can read for such stray bits of information as they may condescend to impart. The multitudes are reading for themselves, forming their own opinions and drawing their own conclusions. What they read largely determines what they think and to whom they give their allegiance. The printed page was never as powerful as it is today.

Teaching converts to read is always an important part of a missionary's work. The rapid increase in readers owes not a little to their encouragement and participation in this program. But the production of Christian literature to put into the hands of new literates has not kept pace.

To awaken the entire church to the crisis in this battle for men's minds and hearts, a special day is being devoted to this subject. October 12, 1958, is designated as the first annual World Literature Sunday. Every Christian should realize the responsibility he has personally to support the publication of the gospel message.

Even beyond the boundaries upon which have been erected the curtains of Communist secrecy, Christian literature is probing. During the last year The Alliance Press in Hong Kong sent more than 202,000 pieces of Christian literature free of charge to 4,000 Christians in Communist China. Typical of the 700 replies is this one, "Ah, to think that you didn't forget me. . . . Please send us *The Bible Magazine*. . . . Do not drop us." In the past three years 5,300 persons in other countries have informed the office by mail that their reading of Alliance Press literature has resulted in their conversion.

In Temuco, Chile; in Pnom Penh, Cambodia; in Zamboanga, Philippine Islands, and in Kankan, French West Africa, Mission-owned presses are turning as rapidly as possible. Relatively inadequate equipment and shortage of funds to hire skilled printers limit the volume that ought to be flowing from these centers of light.

In six other Alliance fields publication offices operating like the one in Hong Kong have access to commercial printing establishments. Relieved of the burdens connected with training personnel in the hand-

ling of machinery, these offices concentrate on translation, preparation and distribution. Their problem is one of space. High rents result in their having to work in cramped quarters.

In many of the fields distribution is promoted from bookstores as centers. Nearly every field has at least one. Congo has ten bookstores; Indonesia five. Colombia's bookstore in Cali sold \$51,000 worth of literature last year. Severe restrictions on imports and Roman Catholic prejudice have not prevented a phenomenal advance in sales to those hungry for God's Word.

Intensive tract distribution in Viet Nam alone last year maintained an average of 50,000 pieces of gospel literature a month. Missionaries estimate that no less than 1,000,000,000 tracts will be distributed in 1958.

These facts are encouraging and are a great tribute to the devoted and consecrated missionaries and national workers. They labor under great handicaps to do a herculean task. They are fighting our battles and deserve our sacrificial support. ♦ ♦ ♦

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." ISAIAH 57:15.

Contrition in the Holy Place

By REV. R. E. STERNALL

IT is of first importance for a child of God to know that apart from God Himself there is no holiness. It is equally important for us to know that, as redeemed sinners, we dare never submit to the subtle delusion that we can remain holy without remaining contrite. Holy living is possible only to the contrite, because only then is God present to express His holiness through us. Contrition, or godly sorrow, is of God; it is faith rejoicing in her loving Lord with a broken heart. It is love weeping because it cost her Lord the agonies of Calvary to keep her holy while she walks by His side.

He who refuses to remain penitent will have endless remorse in the future. The humble victors who spurn their own pride for Christ's sake will rejoice eternally in the fact that contrition kept them holy and without blame before the Father in love.

We should be desperately alarmed if the sacrifice and agony of the cross is not continually mortifying our ego and keeping us deeply penitent. If we do not remain contrite and constrained by God's grace to love much, it is very evident that we are not walking in the light and fear of God. We are not having our many sins forgiven. Unto him that little is being forgiven, the same loveth little. There are those who at one time experienced the forgiveness of many sins; as a result they were deeply moved and loved much. With them this is now all in the past, because they reject the blood by rejecting the light that maketh manifest every secret sin. There is no joy in the presence of the angels any more, because their sins remain unforgiven; neither do they longer

have the fullness of joy in their own hearts.

The Bible says, "In thy presence is fulness of joy." The apostle John's word to us is that the Holy God gives His presence and His joy to those who humbly walk in the light (1 John 1:3-10). In verse four he wrote, "These things write we unto you, that your joy may be full." Then he tells us in the context how we can have this joy—by staying in God's presence. We must walk in the light and remain clear with both God and man and refuse to cover our sins. He who refuses to finish his course with joy in God's presence will certainly finish his course with shame out of God's presence.

The Holy Christ who abides within the contrite heart cannot sin because as victor over sin He can no more be tempted by sin. The degree in which He is allowed to master us, in that degree we cannot sin. But there are realms in all of our natures still unmastered by Christ. This is the reason we are not yet sinlessly perfect. "If we say that we have no sin [to be deeply penitent about], we deceive ourselves, and the truth [the way to live holy] is not in us. . . . If we say that we have not sinned, we make him a liar, and his word [His directive control] is not in us. . . . If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."

In other words, if we profess to be in fellowship with Christ and proudly act as though we have noth-

ing to be deeply penitent about, then we accuse Christ of sinning in union with us. Fellowship is always a two-way participation. In the face of these facts, can we wonder why the impenitent shall one day face the wrath of the Lamb?

God sends continual revival through those who tremble with the fear of God and know true humility. The Lord has promised to revive the contrite who dwell in His holy presence. Here is just one example. A certain group of Christians was in desperate need of spiritual awakening. They all knew it, but they did not know God's ways. They had been under a false impression, thinking revival could never come until the greatest offenders among them manifested the greatest contrition. They did not know the most holy are always the most contrite; in fact their false impression fostered so much contention and division among them that some thought the most spiritual ones should separate themselves from the rest and start another group.

However, there was one like Mary among them, who loved much because she was walking humbly in the light of God. She was alone with her glorious Christ in the morning, when as John she saw Him in His awful holiness walking among the churches (Rev. 1:12, 13 and 20). To her His eyes were as a flame of fire, searching the secrets of every heart. When His holy countenance fell on her she wept as she beheld how awful was His holiness. She seemed to understand now why John had fallen as if dead in His presence. She saw in clear light the searching truth that the only way redeemed

(Continued on page 19)


We are capable of every sin that we have seen our neighbor commit unless God's grace restrain us.—AUGUSTINE.

Christ Our Sacrifice

Between creation and the incarnation of Christ there is one small but important object, an altar of sacrifice. Between the first coming and the second coming is another small object, the Table of the Lord. The altar of sacrifice refers back to the creation and the fall of man and forward to the incarnation and cross of Christ. Every victim that bled upon the altar reminded men of their sin, of Adam's fall and of the disaster that overtook the race, and pointed forward to the Lamb of God that was to take away the sin of the world. Likewise the Table of the Lord has a double reference—backward to the cross, forward to the coming of the Lord. Every time we sit down at the Lord's Table, the body and blood of our Lord, as presented in the bread and cup, point back to His cross and forward to His second coming. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—ARTHUR T. PIERSON.

Misplaced Values

By REV. WILLIAM J. CAREY

IN one of our family discussions recently we were attempting to stimulate the children's interest in worthwhile things by proposing the age-old query, "What would you like to be when you grow up?" The conversation took a serious turn as each one suggested various possibilities such as pilot, missionary nurse, teacher, scientist or railroad engineer. But I was certainly unprepared for the question that came from our four-year-old: "Daddy, what are you going to be when *you* grow up?"

The question was followed by an instant of silence; then, a moment later, by laughter; and finally, at this juncture several days later, by soul searching. I am asking myself seriously: how many of us who consider ourselves adults really have matured?

Maturity, after all, embraces purpose, determination, goals, ambition, wisdom—all these and more. Have we really achieved *any* of the things we set out so valiantly to do many years ago? Are we as wise, as intelligent, as world-beating, as we assume that smug person to be who looks out at us from the mirror? Or is there a tiny whisper of dissatisfaction in the inner man, an insistent voice that we try to quell and can-

not, a poignant, haunting echo that reminds us that time is fleeing and the goal is yet far off.

Perhaps you were one of those who leaped into the lap of the business world from the platform of the local school auditorium, carefully clutching your diploma in your hand and your class motto in your heart—"Not finished; just begun" or "Onward and upward." You had dreams of conquest, of fame perhaps, of happiness certainly. But today you look back from your humdrum task in the shop or the home or the factory, and answer the gnawing inner voice with some cliché about having been "a bright-eyed kid, sincere but unrealistic."

Or perhaps you slipped almost unnoticed into society from ivy-covered halls with nothing tangible except the right to put a couple of letters after your name. You looked beyond the interning years, beyond the apprenticeship, beyond the junior partner days, to the vaccine with your name on it, to the gold letters on an office door that meant security, to the reserved seat on the Federal bench. But the years have skipped



Mr. Carey is pastor of the Alliance Church, Bryan, Ohio.

by, and your task is humdrum, too—every day is just like the last one, and life is a valley with a few high spots named "golf on Saturday" and "two weeks at the lake."

Take five minutes to ask yourself these questions: "Where am I going? What is my goal? At what am I aiming?" Do you know the answers? Can you satisfy the inner man with your reply?

Now go just a step further. Can we justify our existence by saying that our sole purpose in life is to teach the ignorant, cure the sick, or manufacture mousetraps? Certainly not! The old catechisms taught, and rightly so, that man's chief purpose was to glorify God and to worship Him. How many of us, complacent in the maturity of our years, have *completely missed* the one purpose for which God allowed us to be born! Isn't it ludicrous that some human beings are more concerned with the early development of the clavichord than they are with the eternal destiny of their souls? Isn't it likewise absurd that one should allow fishing to take precedence over worship on a sunny Sunday morning? If I may say it reverently, and without levity, an unconvincing reply to the Lord's question in our heart, "What have you done for Me this day, My child?" would be the statement, "I shot a forty-nine on the front nine." Haven't we misplaced our values? When the best we can say of our day's existence on God's earth is that the cherry pies didn't run over in the oven, we have set our sights far too low!

What are *you* going to be when *you* grow up? Or better still, what are *you* doing for eternity? The great John Wesley said this, "Give me one hundred men who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth." E. M. Bounds put it thus: "God wants elect men—men out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire of recovery; men who by this insolvency and crucifixion have turned toward God perfect hearts."





DAVID R. ENLOW, Editor

AT HOME

Urges greater use of laymen in evangelism: Greater use of laymen in the work of evangelism was urged by Prof. Arthur Vincent, of Concordia Seminary, St. Louis, at the Central Illinois District, Lutheran Church-Missouri Synod, convention in Springfield, Ill. Current evangelism results are meager because too much of the task is placed upon pastors, he said. He added that many laymen have the leisure time to engage in personal evangelism, and that the church's task was to recruit them for this ministry.

Wheaton Academy changes hands: Wheaton Academy, one of Illinois' oldest preparatory schools, began its fall term this year as an independent institution under auspices of a group of Chicago area businessmen. The 105-year-old academy has been affiliated with Wheaton College and operated by the College Board of Trustees since 1859.

Station reaches high mark in broadcasting: Radio station WMBI, owned and operated by the Moody Bible Institute, has now completed more than 100,000 hours of broadcasting in Chicago. The well-known gospel broadcasting station, which began in the days of the crystal sets thirty-two years ago, now originates over 150 programs each week for a potential audience of ten million.

ABROAD

\$250,000 Audio Visual Center dedicated in Brazil: A milestone in the history of Protestant missionary work in Brazil took place with the dedication in Campinas of a \$250,000 Evangelical Audio Visual Center. The center is supported by twenty-one church groups of the Protestant communions in Brazil and the United States.

Coöperative evangelism effort in Okinawa: Northern Okinawan villages are the target for a unified evangelistic effort being undertaken by missionaries of five different evangelical groups. With each missionary contributing his own specialty in this unique approach, ten villages almost untouched by the gospel will be contacted.

Record number of Scriptures printed in Soviet Zone: A record number of Bibles and Scripture portions was

printed in the Soviet Zone of Germany during 1957, according to Evangelical Bible Work, with which the eleven East German Bible societies are affiliated. A total of 301,172 volumes was published, including 86,975 complete Bibles, 83,714 New Testaments, and 129,483 Scripture portions. The total was an 80 per cent increase over 1956.

Hong Kong Keswick convenes: Hong Kong's annual Keswick spiritual life convention convened August 24-31 at the Chinese Christian and Missionary Alliance Church, Kowloon. Sponsored by the Intercession Fellowship, whose president is Archdeacon W. H. Donnithorne, this summer's Keswick featured as guest speakers Captain J. C. Metcalfe, editor of *The Overcomer* and author of many books, and Rev. Joseph Gooden, of the American Conservative Baptist Mission in Japan.

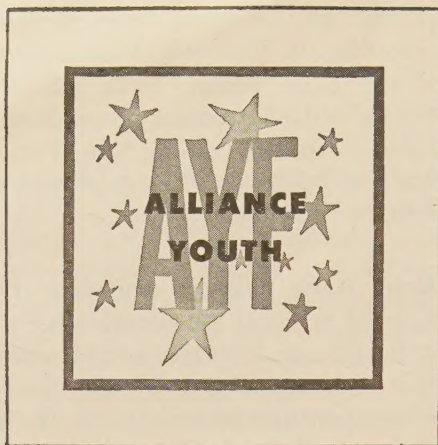
Crusade in Free China's largest seaport: August 4 marked the opening of the Keelung Evangelistic Crusade, the first evangelistic effort of this kind ever seen in the chief seaport of Free China, Keelung, Formosa. In tune with the aim of foreign missions, which advocates the program of "nationals reaching their own people" for Christ, the Keelung Crusade has been set up and run exclusively by Chinese. Evangelist is Wu Yung, a Christian layman who has founded two churches in Taipei.

PEOPLE

Panama honors Episcopal missionary: An American Episcopal missionary was honored by the Panamanian government with one of its highest decorations for her "contribution to the welfare of Panama's children." Miss Claire E. Ogden, of Pittsfield, Mass., received the award, The Order of Vasco Nunez de Balboa, in recognition of her work at the Bella Vista Children's Home in Ancon. She has served in the Protestant Episcopal Church's Panama Canal Zone district since 1926.

Tong appointed adviser to Chiang Kai-shek: Hollington K. Tong, outgoing Nationalist Chinese Ambassador to the United States, has been appointed one of President Chiang Kai-shek's senior advisers. Ambassador Tong, a devout Presbyterian, is the author of *Chiang Kai-shek, Soldier and Statesman*, authorized biography of Nationalist China's president. Mr. Tong has a long, distinguished diplomatic career to his credit and is a friend of evangelical Christian work.

Noted gospel song writer dies: B. D. Ackley, eighty-five, pianist and gospel song writer who had traveled all over the world as pianist for noted evangelists, including Billy Sunday, died at Warsaw, Ind., September 3. Mr. Ackley had composed more than 3,500 gospel songs, including such hymns as "I Walk with the King," "In the Service of the King," "I Would Be Like Jesus," "Sunrise," and "I Shall See the King."



WELDON B. BLACKFORD, Editor

Alliance Witness Boosters in Your AYF

By ANITA M. BAILEY

With the campaign for ALLIANCE WITNESS subscriptions beginning in your church October 19 there are ten chances to one the AYF will be asked to help. And this is reasonable. Where else can the pastor get so much coöperation and enthusiasm with so little effort?

The annual subscription campaign is a six-week period in which all our churches are asked to promote THE ALLIANCE WITNESS and to increase the number of subscriptions. This year the campaign runs from October 19 through November 30.

But just why should AYFers give special attention to this campaign? Because you want your church to make a good showing in the published report? That's a good reason. Because you're asked to, and you aim to please? Commendable also.

Actually by working in this campaign you will render a spiritual service and, we trust, bring glory to God. No doubt many subscribers will be new Christians; the articles in the WITNESS will certainly bring enlightenment and encouragement to them. In the past the Holy Spirit has spoken through the missionary articles to call many young people to serve the Lord in foreign lands, and thousands of dollars have been given to missions. Every new subscription to the WITNESS will extend the message of Christ.

Since a little competition adds some spice, you may want to divide your group into two teams to see which gets the most subscriptions.

First of all, choose your two most capable and winsome young people as leaders—on opposite sides, naturally. Then match your teams as evenly as possible. Report your progress week by week. The whole church family will be interested to see which side is ahead.

Of course, the losers will treat the winning team. This could be a dinner—spaghetti, Chinese, hamburg barbecue—a picnic or a super sundae, whichever is special where you live.

How will you go about your work? First of all, check last year's subscription list and make sure that every subscription is renewed. In a small church you can do this by asking the subscriber directly. In a large church it may be necessary to phone or send letters. (A return envelope and a handy subscription form will make it easier to get a reply.) Give an opportunity—a pressing one—to every new family and the individuals who have come into the church during the year to subscribe. Ask friends outside the church too.

Don't be discouraged if you fail to get a subscription the first time you ask. Go back during the campaign. They'll expect you to, and will probably depend on you to remind them before the deadline (November 30). Naturally you will be courteous and tactful. People often react strongly to undue pressure. But winsomeness wins and your enthusiasm will make people want to give the subscription to *you*.

To increase your number of sub-

scribers, press the idea of gift subscriptions, the sending of the magazine to other Christians or as a testimony to the unsaved. Some persons would be glad to pay for an extra subscription if they knew where to send it. Suggest subscribing for your local library and hospitals. Many hospitals provide a library service for their patients. Doctors and dentists will often be glad to have the WITNESS among the magazines in their waiting rooms. Convalescent homes and sanatoriums will appreciate subscriptions, and other pastors in the city will become better acquainted with your church through THE ALLIANCE WITNESS. And don't forget subscriptions for your AYFers who are at college or in the armed services.

It's a good idea to have a number of copies to give to your church visitors, too. These should be new, not used copies. They can also be used in visitation work or distributed when holding meetings in jails or institutions. A special offering from the Sunday school or church could pay for these. Sunday school classes, missionary prayer bands and other groups will help if you give them specific suggestions.

Attractive posters in the church will advertise the campaign and report your progress. But be sure these are neat and professional looking. A badly lettered, grimy poster is pretty sad-sackish.

Make use of the church bulletin for spot announcements of the campaign. Your pastor will be glad to give opportunity for personal announcements provided you are prepared and speak in keeping with the spirit of the service.

Here are some selling points:

1. A year's subscription costs only \$2.00.
2. THE ALLIANCE WITNESS appeals to many persons in other churches.
3. It stimulates missionary interest, giving and prayer.
4. The articles are short and the type is easy to read.
5. It makes a fine Christmas (or birthday and anniversary) gift.
6. THE ALLIANCE WITNESS is excellent for invalids or others unable to attend church.

With AYFers on the job it should be easy to increase our total circulation well above last year.

THE FOREIGN FIELDS

A Bright Flare in China's Night

By REV. ROY J. BIRKEY, *Hong Kong*

Robert A. Jaffray and his missionary colleagues launched *The Bible Magazine* in 1913. The vision they had for the Chinese church included a Bible-taught laity as well as a Bible-educated ministry. Jaffray, being a man of some financial resources and of journalistic tradition, took the lead in this project and the bold venture of faith has proved a means of untold blessing to Chinese in all parts of the world.

The Bible Magazine featured Bible expositions and clear gospel messages. In many of the early issues the articles used had first been given as lectures in one of the Alliance Bible institutes in the Far East. Some articles had been dictated to a Chinese secretary, or written in romanized symbols to be reduced

to characters by Chinese assistants. In addition to this type of material each issue published now also contains a newly translated gospel hymn, a Christian cartoon and some suggestive material for ministers and Christian workers. Subscribers number between 10,000 and 12,000. That includes both paid and gift subscriptions. Thousands of others read the magazines, judging by the reports we receive.

Upon Mr. Jaffray's death in a concentration camp during World War II other men of like vision and passion took up the torch. Apart from periods during the two world wars this publication has continued to make an impact on the lives of many Christian and non-Christian Chinese around the world. At present it is being sent to Chinese living in thirty-three different countries.

Recently a copy of *The Bible Magazine* found its way to a point far behind the Bamboo Curtain. Since the "liberation" of China, as it is called, no subscription funds can be remitted to us. However, friends in America and Canada, realizing the challenge, have sent special gifts for free literature to those in Communist China who request it and who accept the risk.

Recently a letter informed us that a copy of *The Bible Magazine* had been received, circulated, and read by members of *seven different Christian congregations*. An earlier word

stated that certain publications of the Alliance Press had been read and reread until the type practically had been worn from the page.

Does this give you some concept of the need and hunger for sound evangelical literature? Does this stir your heart? Suppose this letter had been addressed to you. What reply would you have given? I am happy to inform you what we, your representatives, replied for you. We sent seven free subscriptions to *The Bible Magazine* to that group of "seven churches in Asia." Also, we regularly send free literature to an Alliance tribesman in an isolated and mountainous area of West China who wrote, "Whatever you do, please do not drop us." We continue to publish *The Bible Magazine*, spiritual books, pamphlets, posters and tracts, and to distribute them as widely and as wisely and as much as our resources permit.

Do you have a share in this wonderful work? How gratifying and how rewarding it is. If not, would you like to have a part? Then pray, inform others and give.



Saviour, lo, the isles are waiting;
Stretched the hand and strained the sight,
For Thy Spirit, new creating,
Love's pure flame, and wisdom's light.
Give the word, and of the preacher
Speed the foot and touch the tongue,
Till on earth by every creature
Glory to the Lamb be sung.

—A. C. COXE.

The Alliance Press at 51 Chatham Road, Kowloon, Hong Kong, and some of the staff at work

R. J. BIRKEY



A Moni Camp Meeting

By MRS. WILLIAM A. CUTTS

Recently Mrs. Don Tuck and I spent five days preaching on the far side of the Kemabu River, New Guinea.

Of the ten Monis who accompanied us, nine are real Christians. Two of them worked together as beautifully as Paul and Silas. They are Isa Sabo and Zeoni Mala. Zeoni Mala usually stayed with us at the camp site for services while Isa Sabo went to the surrounding villages. In the evenings when the boys had come back to camp Isa Sabo would preach and Zeoni Mala would exhort the people to repent.

We had wonderful times witnessing. Our hearts were encouraged over and over as we heard the boys say to the people, "The missionaries told us, but now it is our responsibility to tell you."

During our stay three phonographs with records made by Gospel Recordings were used continually in one village or another. There was a shifting crowd because of a pig feast in progress not too far away. All day long the boys told the story, always to a different group.

We began each day with a service in our host village. Mrs. Tuck then treated the sick while some of the boys witnessed and I taught reading to others of our party. We usually tried to teach a Bible verse each day. When the people went away we read or sang with our own group and this often attracted others and we would begin again.

The late evening service around the campfire was always a blessing. One night the boys began to recount their former sins—the stealing of bananas, taking rats from other men's traps, sad stories of many wives and of beatings. They always ended on the theme of their new life in Christ Jesus.

A village chief from Hegenegai (a valley several days' journey from Homejo) was in the circle that night. He said, "I only have never sinned." How wonderful it was to listen to Moni Christians presenting to him God's requirements and the simple plan of salvation! He seemed to be drinking it all in. He wanted to buy Sunday school picture cards for his people and offered his precious cowrie shells in exchange. He told us that his home is so far away that

he can see the ocean from his village.

The chief asked if he could come and live at Homejo for five months and carefully study the Word in order that he might tell his people. We asked if he could send us a son to learn at our school for a number of years and go back as a witness. A teen-ager standing quietly by his side answered, "I am the son to go to school for Jesus."

The wife of the chief in our host village was always most gracious to us and helpful in providing food for our party. The next morning she fairly skipped to our side saying, "I heard the boys talking all night about Jesus. My thoughts have run away even as a little child. I too want to hear more and follow Him."

When we went to another village that morning we found some of the boys already witnessing. How different from the old days of struggling and trying to get them to speak for Him! We spoke very little, but what a joy to hear the gospel come from their lips so true and yet so Moni! When they tell it, the disciples become as Monis and Jesus Himself is a Moni. We trust that the day will soon come when it will not be the "Mr." (foreign) religion any more, but that the Jesus way as taught by Monis will become the Moni way.

Our last night around the fire was a precious time. The boys discussed among themselves ways and means of witnessing. Zeoni Mala reproved Isa Sabo for telling a woman to go to school and take baths. Isa Sabo said, "I was going to give the gospel but she was called away before I

could get to the point." Zeoni Mala said, "That's just it; you missed your opportunity. Did the missionaries first teach you to take baths or that you must be born again?" Isa Sabo admitted his error with the word "*Unuama* [that is true]," and then confessed: "It doesn't matter so much about the baths. I should have told the gospel first."

As the discussion continued the boys had a good laugh when in retelling their experiences of the days before they discovered that three of them had witnessed to the same man unbeknown to the others. "That's the way to catch frogs," they said, "corner them." The boys asked each other, "Now that we know how to work for Jesus, when we go home how will it be? Will we be the same or shall we continue to do this all of our lives? Let us never again 'just be,' but every time we see a person let us talk of Jesus. Let's get the other schoolboys started too. We can't read. We should learn to read and witness with the wonderful Word in our hands and read from it so that people will know it is not our words but that we read from Jesus' Book. We should read so that parts of God's Book will not be forgotten or changed in the telling."

As we were crossing the swinging rattan bridge on the way home, Isa Sabo asked me if he should come and help; he noticed my knees wobbling. He knew that we were thinking of stories we had heard of Moni men and women who had plunged to their deaths in the churning rapids below. I answered, "No, pray." And so he prayed to the Good Father so loudly that his voice rose above the roaring river beneath. The Good Father heard his prayer and gave us a safe crossing.

At our first Sunday night service after arriving home several of the other boys raised their hands, solemnly rededicating their lives to the task of witnessing. Among them was the pastor, Simon, who confessed lazy feet and lazy lips to take and to tell the gospel story. One timid boy prayed and asked for deliverance from lips too heavy to speak and a heart too fearful to witness. We praise God for this new impetus in telling the story of Jesus and that it is entering Moni hearts through Moni witnessing.

Moni Christians witness to traveling groups
W. A. CUTTS



Can We Reach 200,000 for '62?

As a part of a five-year plan leading up to the 75th anniversary of The Christian and Missionary Alliance, the Home Department has set a Sunday school membership goal of 200,000 for 1962.

A SYMPOSIUM



REV. H. E. NELSON
Home Secretary
C. & M. A.

• The goal—believe in it!

We should believe it is both right and necessary; that it is realistic and attainable. Our faith should be a conviction which will commandeer our dedicated talents and best efforts.

The goal—get at it!

Five years (1958-1962) are designated to achieve it. The first reaction may be to reckon this as plenty of time. To give place to such reaction is to lose time. To achieve the goal requires that we redeem time; make every week, month and year count. The first year is as important as the fifth year. Each month has equal potential.

The goal—keep at it!

Stay with it; strive to win. There must be no diversions. Individual and collective endeavors are essential. Everyone must apply himself to the effort.

Average the goal by months and years. An enrollment increase of 66,600 is required to reach the goal—a monthly increase of 1,100. One simple way of averaging it out is to think of each of our 1,120 churches securing at least one new member a month. Easy? Yes. But be sure to keep abreast of your pro rata goal each and every month. Don't lag.

The goal—pray for it!

The school should be a forum of evangelism, a school of the Bible, a recruiting agent for the church. All three are Bible subjects for prayer. We must pray as we work and work as we pray. Prayer will sanctify our motives, reward our endeavor and make worthy our goal.

• What a challenge—200,000 in Sunday school by 1962! How can we attain that goal? Only through accomplished goals in our individual schools, through steady growth



M. C. FEATHER
Superintendent
Orlando, Fla.

quarter by quarter, year by year. Contests and drives cannot compare with the effectiveness of retaining members and newcomers.

The best way to keep Sunday school attendance climbing is to give each member help and guidance in his Christian life. There is no substitute for a well-planned program and an inspired teacher. In order to be effective the entire hour must be geared to the individual. Obviously, the three-year-old and his grandparents could not be instructed by the same assembly and lesson period. Even the small school should departmentalize as quickly as possible. Certainly we can take preschool children directly to their classrooms for their own program.

Although it is rather an obvious remark, it is well to consider our records. Let's count every *one*! An accurate system with an effective visitation program shows the member how important he is to our school and extends a warm welcome to the newcomer.

Reaching 200,000 will not "just happen." Let's check our record system and visitation program. Let's plan our entire Sunday school hour so that we can expect everyone to want to come to Sunday school. If each school makes its goal we will reach 200,000 by 1962.



REV. G. C. CATHEY
Pastor
White Plains, N. Y.

• Out of the millions across America the Sunday schools of the C. & M. A. are only asked to add 66,600 new people in the next five years. Surely this is a project that calls for immediate response. Death claims twice this number every day around the world.

Those in the ministry occupy a strategic position. However, the busy pastor sometimes feels that he has too many irons in the fire. How can he handle another? Should he make any effort to support Jubilee year? What can he do about it?

The project should be made the object of earnest and protracted prayer by the entire congregation. Prayerless efforts will end in failure, no matter what apparent success.

From pulpit and bulletin, in visitation and on the street, the pastor can make Sunday school a topic of conversation.

The pastor should ask God to give him two or more consecrated laymen who will launch this campaign and see it through to its successful conclusion.

To maintain the gains made in the next five years he can give his wholehearted support to build a better school through using the Sunday School Standard and training every worker.

A goal demands effort, and noble goals demand greater effort. When God's will is revealed, however impossible or demanding it may seem, the answer of the Christian should be "By Thy grace I will do it."



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

To the Fields

Rev. and Mrs. G. Ross Duncan and son, Gordon, Mr. and Mrs. Hans Le-Roy Josephson, Mr. and Mrs. Stanley Lemon and children, Donald and Carol Ann, and Rev. and Mrs. William R. Mock and son, Stephen, left New York on September 8.

Mr. and Mrs. Duncan, who are appointed to the Tribes of Viet Nam, are both graduates of Nyack Missionary College and are charter members of the Conway, N. H., church. Mr. Duncan is from Toronto. Mrs. Duncan is the daughter of Rev. and Mrs. J. W. Brill, of Indonesia.

Mr. and Mrs. Josephson, who are also going to the Tribes of Viet Nam, are graduates of Toccoa Falls Bible College. Mr. Josephson is from West Palm Beach, Fla., and Mrs. Josephson comes from Bowling Green, Ohio.

Mr. and Mrs. Lemon will work in the Viet Nam Mission. Mr. Lemon graduated from Geneva College and also from Trinity Seminary, Chicago, which is also his home city. Mrs. Lemon is from Fuoss Mills, Pa. Both are graduates of Nyack Missionary College.

Mr. and Mrs. H. L. Josephson
Tribes of Viet Nam



Rev. and Mrs. W. W. Schelander and daughters, Tribes of Viet Nam

Mr. and Mrs. Mock, missionaries to Viet Nam, are members of the C. & M. A. Church in Turtle Creek, Pa. Mrs. Mock is a sister of Mr. Ross Duncan. The Mocks are graduates of Nyack Missionary College and have served in pastorates at Batavia and Riverhead, N. Y.

Rev. and Mrs. Gordon F. Larson and children, Daniel, Romaine, David and Marlene, left San Francisco September 9, returning to New Guinea.

Rev. and Mrs. Wesley W. Schelander and daughters, Christina and Pamela, and Mr. David A. Frazier sailed from San Francisco on September 14 for their first terms in Tribes of Viet Nam.



David A. Frazier
Tribes of Viet Nam

Mr. Schelander is the son of Rev. and Mrs. F. W. Schelander, of India. He graduated from Simpson Bible College and has served in pastorates in the Pacific Northwest District. Mrs. Schelander is from Everett, Wash. They will be

stationed at Danang (Tourane) for language study.

Mr. Frazier will be stationed at Pleiku. A graduate of Toccoa Falls Bible College, he is from West Palm Beach, Fla.

Rev. and Mrs. A. P. McGarvey and children, Joy, John, James and Patricia, sailed from New York September 12, returning to Japan. They will be stationed at Kobe.

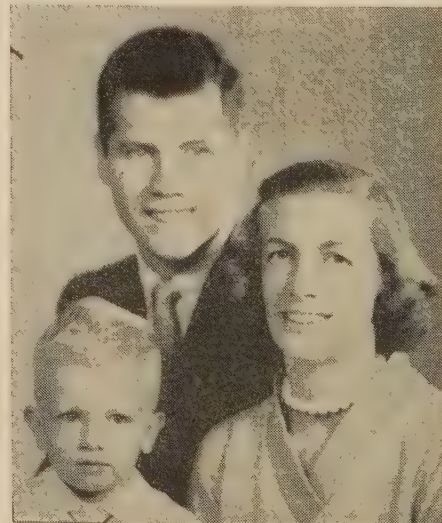
Rev. and Mrs. J. E. Waite and son, David, left New York September 16, returning to Indonesia for their second term. Their first term was cut short when David contracted polio. Another year has been spent waiting for a visa. We praise God that they are now able to return to the field.

On Furlough

Rev. A. G. Kowles arrived in Los Angeles September 16 from Cambodia. Mrs. Kowles and the children came home in June.

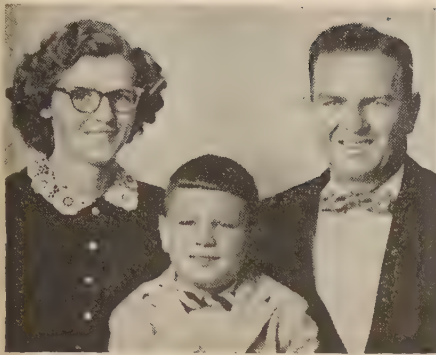
Misses Betty Arnold and K. E. Nancy Mack arrived in San Francisco September 20 from Viet Nam.

Rev. and Mrs. W. R. Mock and son
Viet Nam



Rev. and Mrs. G. R. Duncan and son
Tribes of Viet Nam





*Rev. and Mrs. J. E. Waite and son
Indonesia*

Rev. and Mrs. O. J. Abrams and family arrived from the Philippines on September 22 on early furlough because of Mrs. Abram's health.

Rev. and Mrs. E. F. Gulbranson arrived September 24 from the Philippines.

With the Lord

Mrs. Daisy Kopp (nee Galbraith), wife of Rev. D. C. Kopp, superintendent of the Western Pennsylvania District, died on August 27 in her home in Punxsutawney, Pa. Mrs. Kopp's death at the age of sixty-seven followed an illness of eighteen years. She had been a total invalid for several years.

Born in St. Louis, Mo., Daisy Galbraith went as a missionary to the Belgian Congo in April, 1919, and was married to Mr. Kopp in 1921. They returned to the States in 1932 because of Mrs. Kopp's health. After serving in the Gospel Tabernacle in Ottawa, Canada, they moved to Punxsutawney, where Mrs. Kopp was greatly esteemed.

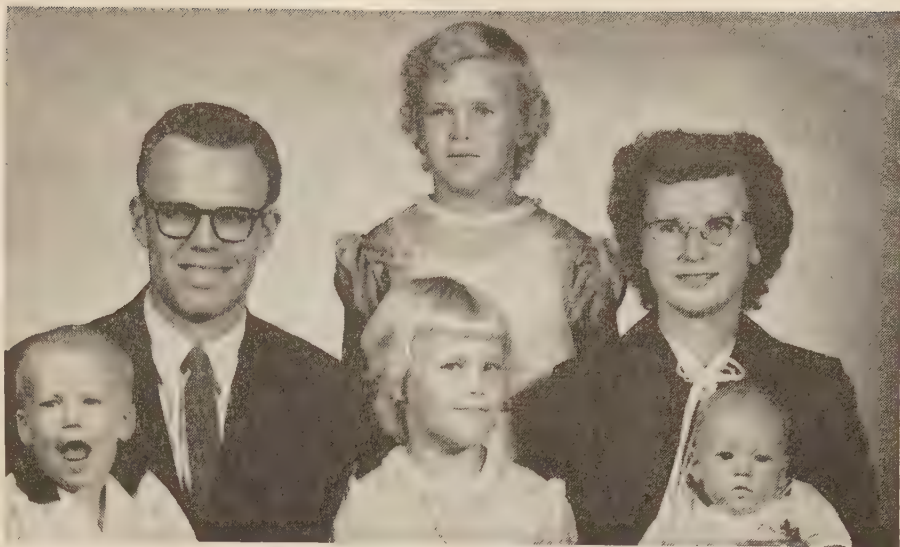
Rev. Harold J. Sutton, assistant district superintendent, was in charge of the funeral and brought the message.

Besides her husband, Mrs. Kopp is survived by two daughters, Miss Charlotte Kopp, at home, and Mrs. Donald Pierce, of Greenville; and two sons, John, of Nogales, Ariz., and Paul, of Sunnyside, Calif.

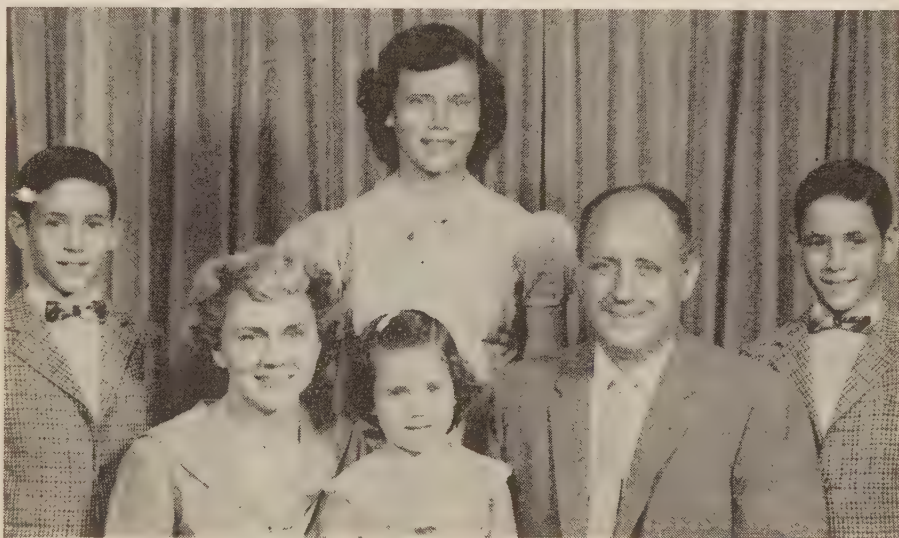
Mrs. Sarah M. Foster, wife of Rev. Raymond J. Foster, of Houghton, N. Y., went to be with the Lord on August 6. Born in Scranton, Pa., in 1886, she was converted at an early age and was a soloist for the Rev. E. J. Richards evangelistic party for several years. The Fosters were married on June 22, 1910, and shared the duties of Alliance pastorates in Oneida, Buffalo, Corning and Albany, N. Y.; Butler, Ambridge and Lancaster, Pa., and Newark, N. J.

"Given to hospitality," Mrs. Foster is remembered by many ministers and missionaries who have known the fellowship of her home. Her life was marked by an optimism which came from an abiding faith in God.

Rev. Harold C. Hill brought the message at the service. Rev. L. J. Isch, Sr., Rev. Martin Cox and Mr. Paul Carpenter assisted. Mrs. Foster is survived by her husband and two daughters.



Rev. and Mrs. G. F. Larson and family, New Guinea



Rev. and Mrs. A. Paul McGarvey and family, Japan

Mr. and Mrs. Stanley Lemon and family, Viet Nam



Sunday

MATTHEW 22:23-46 (verses 37, 39).

By a great flash of celestial light the Lord illuminates the subject in a single sentence and tells the lawyer that the one supreme commandment of the Law is not the question of tithes or fringes, but simply love to God. And the second is but another form of it, namely, love to man. So that truly there is but one great principle in the divine Law and that is love. . . . Love to God keeps us right with Him and one another.—A. B. SIMPSON.

Monday

PSALM 38 (verse 20).

If we conform us to the men of this world we find peace with them; they will not discord with us so long as we go their way. But to shame them by a godly life is an affront they cannot digest; and to rebuke their sin, findeth at their hand all that Satan disappointed, or corruption provoked, can devise. A sleeping dog is quiet, but being stirred turneth all in barking and biting. Not to do as they do is matter enough of anger, but a reproof is the highest degree of disgrace in their account.—WILLIAM STRUTHER.

Tuesday

PSALM 40 (verse 12).

We lose ourselves when we speak of the sins of our lives. It may astonish any considering man to take notice how many sins he is guilty of any one day; how many sins accompany any one single act; nay, how many bewray themselves in any one single religious duty. Whenever you do anything forbidden, you omit the duty at that time commanded; and whenever you neglect that which is enjoined, the omission is joined with the acting of something forbidden.—DAVID CLARKSON.

Wednesday

ISAIAH 48 (verse 17).

*Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand;
Choose out the path for me.*

*I dare not choose my lot;
I would not if I might:
Choose Thou for me, my God,
So shall I walk aright.*

—HORATIUS BONAR.

Thursday

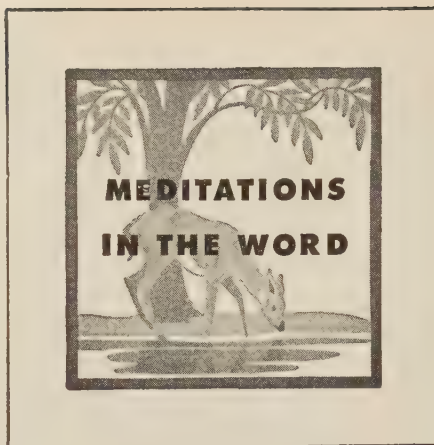
GENESIS 21:15-34 (verse 19).

Blessed is the man or woman whose eyes God opens to see His loving provision just when their need is greatest. Hagar was at her wit's end, cast out from home and friends and wandering about in a wild country with her only possession—her little boy! All she could do was weep. But God saw the tears and understood the heart-ache behind them. He opened a way and then opened her eyes.—PAMELI.

Friday

MARK 6:14-32 (verse 31).

In our whole life melody the music is broken off here and there by "rests," and



Edited by EDITH M. BEYERLE

we foolishly think we have come to the end of the tune. God sends a time of forced leisure, a time of sickness and disappointed plans, and makes a sudden pause in the choral hymn of our lives, and we lament. . . . Not without design does God write the music of our lives. Be it ours to learn the tune and not be dismayed at the "rests."—JOHN RUSKIN.

Saturday

MATTHEW 11:20-30 (verse 29).

My God, I come to learn at Thy feet! Thou art present here; it is Thou who drawest by Thy grace. I listen only to Thee; I believe but Thee. Speak! Thy servant heareth. Lord, I adore Thee. . . . O Eternal Majesty, I come to receive Thee wholly and to renounce myself. . . . Send, O my God, Thy Holy Spirit, that He may possess me. . . . May His enlightening teach me to deny myself and to be meek and lowly of heart.—FÉNELON.

Sunday

MATTHEW 23:1-16 (verse 13).

Terrible indeed must have been the holy indignation and the burning force with which the holy lips of Jesus poured forth these withering words upon these self-convicted and guilty men. . . . But that torrent has spent its force, the heart of Jesus cannot long brook even this merited outburst of judgment and condemnation. . . . With broken voice and unearthly tenderness He cries again, "O Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not!"—A. B. SIMPSON.

Monday

PSALM 84 (verse 6).

All human roads seek to bypass the deep valleys of existence. But the highway to Zion means passing through them, not around them. It is inevitable that those who set out on pilgrimage should know these unattractive stretches of life, both in worship and in daily work. God teaches us dependence upon His Word while passing through the valley of tears. . . . And so we gain new strength for the journey as we move through the valley, over hill and plain, until at last God reveals Himself in Zion.—SELECTED.

Tuesday

PSALM 41 (verse 3).

We have heard David calling on God to bow down His ear, like a loving mother listening to catch the feeblest whisper of her child; . . . but here the Lord, the great God of heaven, He that said when on earth, "I am among you as he that serveth," does indeed take upon Him the form, and is found in fashion as a servant, fulfilling all the loving and tender offices of an assiduous nurse.—BARTON BOUCHIER.

Wednesday

JAMES 2:14-24 (verse 17).

An ardent spirit dwells with Christian love,

*The eagle's vigor in the pitying dove.
'Tis not enough that we with sorrow sigh,
That we the wants of pleading men supply,
That we in sympathy with sufferers feel,
Nor hear a grief without a wish to heal;
Not these suffice—to sickness, pain, and woe,*

*The Christian spirit loves with aid to go;
Will not be sought, waits not for want to plead,*

*But seeks the duty—nay, prevents the need;
Her utmost aid to every ill applies,
And plants relief for coming miseries.*

—GEORGE CRABBE (1754-1832).

Thursday

GENESIS 22:1-14 (verse 11).

For three days Abraham had had time to think of his beloved and only son and the strong ties between them; time to meditate upon the demand God was making of him; time to nourish rebellion and unbelief in his heart against such a seemingly cruel command. However, in spite of the possible alterations he might effect by heeding such cogitations, his will Godward never changed. Obedience is the counterpart of true faith.—PAMELI.

Friday

PROVERBS 4:20-27 (verse 23).

It is a well-worn truth that whatever is rotten at the core will soon show itself unsound in its parts. . . . Keep the heart with all diligence—it is the core! The man of wisdom has written the last phrase differently. He speaks of the heart as a reservoir from which life-giving quality issues forth. . . . Guard it jealously. Keep it pure.—THE COVENANT HOME ALTAR.

Saturday

HEBREWS 6:9-20 (verse 19).

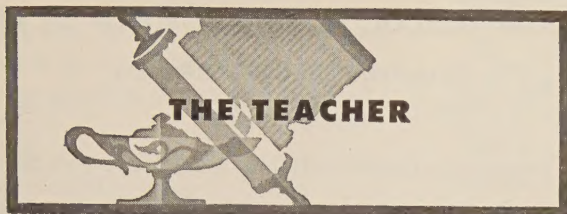
His love is not fond, doting and reasonless, to give your head no other pillow while ye be in at heaven's gates but to . . . lean upon His bosom. Nay, His bairns must often have the frosty cold side of the hill, and set down both their bare feet among thorns. . . . Our pride must have winter weather to rot it. But I know that Christ and ye will not be heard; ye will whisper it over between yourselves and agree again. For the anchor-tow abideth fast within the veil; the end of it is in Christ's ten fingers: who will dare pull it if He hold?—SAMUEL RUTHERFORD.

SUNDAY SCHOOL LESSON—OCTOBER 19, 1958

The Baptism of Jesus

Luke 3:15-22

DEVOTIONAL READING—Romans 6:1-11

GOLDEN TEXT—"I come . . . to do thy will, O God."
HEBREWS 10:7.

BACKGROUND AND LESSON ORIENTATION

Jesus Christ was not baptized to receive power. If He was the Son of God before His baptism, He was the Son of God after it. His baptism must be looked upon as submission to the requirements upon a Jew. There is no question about the surrender of the free use of His divine prerogatives in assuming the servanthood of the Messiah, nor about His complete identification of Himself with man. But to say that He needed baptism is erroneous. To say that His baptism imparted to Him the power of the Spirit is unwise. The Spirit fell upon Him to identify Him as God's beloved Son. It was also a sign given John which marked Jesus as the Messiah, after which John had the right to proclaim Him as such. The motivating power of Christ's righteousness was His nature as God.

SIMPLIFIED OUTLINE

1. *John Proclaims Christ*—Luke 3:15-17.
2. *John Suffers Persecution*—Luke 3:18-20.
3. *The Declaration of the Messiah*—Luke 3:21, 22.

COMMENTARY ON THE PRINTED TEXT

1. *John Proclaims Christ*

Rumors and strange events had produced a state of high expectancy which John's preaching intensified. Men were debating within themselves as to the significance of events. John did not seem to meet the specifications of the Messiah, but who was he? He spoke with an authority which Israel's religion long had lacked.

John made his position clear to all who would hear. His baptism was one of water only. There was a limitation to his ministry. Sensing the reasonings of men's hearts, he decided to settle all questions concerning himself. He made no claim to Messiahship. There was Another coming whose power and authority exceeded his, in whom they should center their hopes. He too would baptize, but His baptism would be of the Spirit. He would also be a judge of men's hearts and One who could settle their eternal destiny.

2. *John Suffers Persecution*

The subject matter of John's preach-

KEY WORD ANALYSIS

(1) "Mused"—*dialogizomai* (3:15). More than our idea of musing, it is the common term in the Scripture for reasoning. It means "to think through." The people were pondering the facts, trying to reconcile them with their views about the Messiah. This was to them a strange approach to the "Golden Age"—a rugged, ascetic prophet-

ing was tantalizingly limited. Of one thing we can be certain, his message was selfless and Christ-centered. He was uncompromising against sin. This made him to be feared by his enemies and ultimately led to his death.

Herod, a weak and immoral vassal of Rome, flaunted the laws of Judah and carried on a weak attempt to preserve the house of Herod. His gravest sin was a lustful attachment for the wife of Philip the tetrarch. To John this was adultery and he spoke against it. When he set about to criticize the throne he encountered the same opposition as had his predecessor Elijah.

Luke records Herod's base act against John as his most wanton offense against justice. Josephus related Herod's jealousy of John (because of his popularity) to Herod's ultimate downfall. He was destroyed as a ruler by Aretas because of Herod's disgrace of Aretas' daughter, Herod's lawful wife.

3. *The Declaration of the Messiah*

It was during the baptizing ministry of John that Jesus appeared. He

preacher hurling harsh denunciations.

(2) "Fan"—*ptuon* (3:17), a shovel into which grain was gathered and thrown into the air for the wind to separate the chaff from the wheat. The figure of speech indicates the judging action of the purging floor. The wheat was retained but the chaff was burned. The figure is applicable to the ministry of the Holy Spirit.

probably was unnoticed in the crowd. John's baptism in this case was not unto repentance. While Jesus submitted to baptism and prayed, the heavens opened and the Spirit descended to show God's pleasure in the Son.

Just how this phenomenon was observed by those who saw it is not certain. Since there were those who heard the sound of the Voice without detecting what was said, it is possible that much of this phenomenon occurred without creating too much attention.

This event amounted to God's seal upon His servant, the Messiah. In Psalm 2:7 this very statement, "Thou art my Son," was spoken by God in anticipation of Christ's redemptive ministry, and applied primarily to the resurrection of Christ (Acts 13:33). Here it is applied to Christ's worthiness to undertake the redemptive will of God. At the transfiguration, where the voice again commended the Son, it declared to the awe-stricken disciples that His words were authoritative. God smiled upon His obedient Son.

HELPFUL HINTS FOR LESSON PREPARATION

The lesson again concentrates upon the life of one man which makes it quite easy to prepare. The student will do well to study all available scriptural sources on John. Check the

historic references in this passage in a reputable Bible dictionary or encyclopedia. This lesson could be a good character sketch of the man John, emphasizing devotion to a call in the face of opposition and ultimate death.

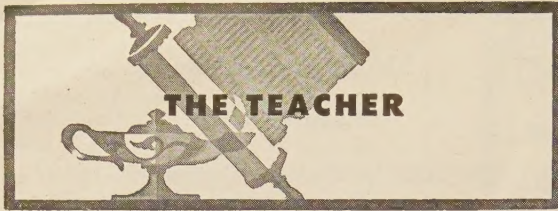
SUNDAY SCHOOL LESSON—OCTOBER 26, 1958

Temptation in the Wilderness

Matthew 4:1-11

DEVOTIONAL READING—Hebrews 2:17, 18; 4:14-16

GOLDEN TEXT—"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."
—HEBREWS 2:18.



BACKGROUND AND LESSON ORIENTATION

All of the evangels indicate that there was no time lapse between Jesus' baptism and temptation. It is Mark who emphasized the immediacy of this encounter with the tempter. The same Spirit who witnessed to His divine identity drove Him into the wilderness. Even the meticulous Luke did not tell us where this encounter took place. The original language emphasized that during this period He lived as did the animals, without food and sleeping under the canopy of the heavens. Those who picture Christ as a delicate, effeminate person must also account for the physical constitution which endured the rigors of those days. It was not until after the ordeal that the angels came and ministered to Him. The tests were subtle and vicious. It was a battle won by absolute purity.

SIMPLIFIED OUTLINE

1. *The Temptation to Betray Man*—Matthew 4:1-4.
2. *The Temptation to Presume Upon God*—Matthew 4:5-7.
3. *The Temptation to Evade God's Will*—Matthew 4:8-11.

COMMENTARY ON THE PRINTED TEXT

1. *The Temptation to Betray Man*

Luke emphasizes that Christ was led by the Spirit who fell on Him at the baptism. It was into a desert area, devoid of the shade of trees, inhabited by desert animals, that He was brought for this ordeal. During a forty-day interim Christ prepared His inward and outward man for a vicious encounter with His greatest enemy.

Satan began his initial attack by posing a question as to His identity as the *incarnate* Son of God. If the weakened, hungry Christ could be pushed into using His divine power to gratify a bodily appetite—a hungry man eating bread created by the supernatural Christ—Satan would have succeeded in creating a disastrous cleavage. There was no question as to Christ's *ability* to do so. It was a question as to His *right* to do so as man. Had He used His divine power to serve His human ends He would have betrayed His identity with us as men.

2. *The Temptation to Presume Upon God*

Jesus followed on at the suggestion

KEY WORD ANALYSIS

"Word"—*remati* (4:4). This expression is of interest to those who place emphasis on the verbal inspiration of Scripture. It here refers to words as individual ideas over against the term "*logos*," which may be a group of words expressing a concept. Whatever may be made of it, Jesus gave life and significance to that which God said,

of Satan that He might meet him on his own ground and defeat him in every area. He was taken to what may have been the Royal Portico of the Temple area, which Josephus describes as being of tremendous height (Ant. XV, XI, 5).

This temptation was similar to the first. It also was a suggestion to Christ to betray His humanity by an illicit use of His divine power. This time it was not so much to gratify His flesh as to indulge in a foolhardy and presumptive use of His relation to the Father. Were He to take the leap to *prove* His Deity He would have tempted the angels to catch Him. Were He to make His debut into His public ministry by a bold act to turn men's heads, He would have been inviting men to presume upon their trust in God's providence. What right had He as *man* to act in a rash manner and expect to be secure in the promises of God? It is in this sphere that most of us fail.

3. *The Temptation to Evade God's Will*

There are no "exceeding high mountains" in Palestine and nothing is to be

even to the individual word. God does not throw words idly to the winds; He stands behind His utterances. It stands to reason that the terms by which He framed His promises and commands have some specific significance. Otherwise there is little importance in the study of the original texts. The manner in which a student approaches the text makes a difference.

gained by an attempt to identify this one. Neither is there any mountain anywhere where Christ could have viewed the kingdoms of this world at a glance. There is an element of the supernatural in this phenomenon which Satan brought to bear upon Jesus.

Christ's program was not for a world kingdom nor for world glory. He had been promised by the Father the kingdoms for His inheritance (Psa. 2:8). They would be given by virtue of His death and resurrection. They would not come by any shrewd bargain with the devil. Such a plan would have made Him the vice-regent of hell.

Nobody can question Satan's right to give these kingdoms. We can question the Messiah's right to accept them without obedience to the predetermined will of God. Christ was not dickering for real estate; He had come to wrest the souls of men from the domination of the devil. There must have been some vague hope in Satan that Christ would grasp at this maneuver to evade suffering. He at least knew that Christ's refusal was tantamount to his (Satan's) defeat.

with evil, true; but Jesus was also a man. The vessel in which the Messiah undertook His redemptive ministry could have been marred and rendered useless. Each battle was won simply but conclusively by the Word.

HELPFUL HINTS FOR LESSON PREPARATION

If the temptations of Jesus were only symbolic, if this was a sham battle in which it was impossible for Christ to fail, there is little value in this study. God cannot be tempted

CONTRITION IN THE HOLY PLACE

(Continued from page 7)

sinners can escape the wrath of the Lamb is by humbly and continually making possible the cleansing of His blood.

In the Sunday morning service she stood trembling, her lips quivering, when suddenly she was gripped with deep emotion by the movings of God. With stammering words she uttered, "Oh, please forgive me, for I have loved so little." She was now seeing as never before that she was responsible for no one's sins except her own. In this humble child of God the cross now became the power of God through her. As a result nearly everyone was pierced with uncontrollable conviction. They all knew that she was not one of the greatest offenders, but one who lived closest to her Lord. They heard God speak through her broken spirit, her burdened heart and her scalding tears. Little wonder that a real revival followed. Great joy came to their hearts as they learned to love one another. They then began to win the unsaved to God.

David with a broken and contrite heart could also say, "Then . . . shall sinners be converted unto thee" (Psa. 51:13). ♦ ♦ ♦

Missionary Treasury

August, 1958

General Fund \$211,109.30
Designated Specials 30,885.99

Full allowances were paid during the summer months even though the income of the Society sagged seriously. During the month of August expenses exceeded income by \$83,000. For the year 1958 through the month of August there has been a cash deficit of \$149,000. The immediate prayerful help of our contributors is urgently needed at this time.

Gifts for the month of August are covered by our receipts Nos. 10768-12159 and 1008-1117. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

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Bernard S. King
Treasurer.

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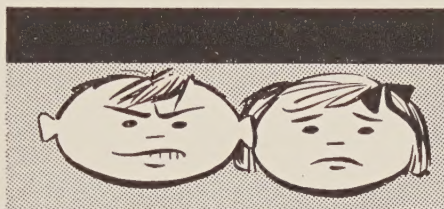
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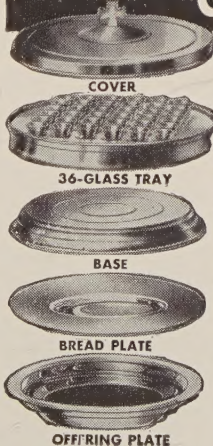
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